



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Tta-seen-meem ¹	طسّم
2. Telka ^w (she-that-afar-it ^w /those ^w) (arè) Aya'te ^w (Qur'anic statements) (of) The Book the manifester.	تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ
3. We recite on you ^s of Mosa's (Moses') naba'e ² (piece-of-significant-and-availing-news) and Pharaoh's, by the right, for a believing people.	نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ
4. Verily Pharaoh heightened in the land ^w and [he] made its ^w people sects/factions, ³ yasta'dh'efo ⁴ ([he] deems weakling) ta'efa'tan ^w (group/faction/party) ^w of them; youdhabbeho (recurrently slaughters [he]) their sons and yasta'byey ([he] affirmably lets live) their women; verily he [was] of the corrupters.	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يَذِخِّرُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ
5. And [We] want to namunna ⁵ ([We] grace Our boon ^w) on whom ^r istodh'efo ⁶ (they ^z had been affirmably deemed weaklings) in the land ^w and [We] make them a'emmatan (principals) and [We] make them the inheritors.	وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أُيُمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ
6. And [We] enable/empower ⁷ for them in the land ^w and [We] show, Pharaoh and Hamana and soldiers (of) them both, from them what they ^z were cautioning.	وَنُمَكِّنْهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ
7. And We [revealed] ⁸ to Mosa's (Moses') mother: to/-that let-suckle/nurse ⁹ him [you ^y]; then if feared ¹⁰ [you ^y] on him, then let-throw him [you ^y] in the yamme (deep and extended body of salty or sweet water) and let-not [you ^y] fear and let-not [you ^y] sadden; verily We (arè) raddoho ¹¹ (forthwith returners of/ returning him) to you ^y and making him ([We] are) of the mursaleena (sent-messengers).	وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² See the *Lexicon* attached to this *Translation* for "naba'a."

³ The word "شيع" = "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other.

⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁵ The word "نمّن" in "نمّن" means "نعمة ننعّمها" That a "boon We grace it."

⁶ See footnote 4096 above regarding the letter س when added to a word, in this case: "يستضعف." So, in this case, "استضعفوا" means "عدوا ضعفاء" i.e. affirmably deemed weaklings they.

⁷ The word "مكن" in "نمّن" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكن" per se.

⁸ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

⁹ Here "nurse" in its sense of breast-feed, as the text says: "أرضعيه" and not "غديه بالثدي" = "breast-feed him."

¹⁰ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew.

¹¹ The word "رأوه" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S4: 86).

<p>8. Then <i>ultaghatabo</i>¹² (<i>fortuitously found and picked him up</i>) Pharaoh's folk, to be for them a foe¹³ and a <i>hazanan</i>¹⁴ (<i>permanent sadness</i>); verily Pharaoh and Hamana and soldiers (<i>of</i>) them both were wrongdoers¹⁵.</p>	<p>فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾</p>
<p>9. And said-she^y Pharaoh's [woman] (i.e. wife): <i>qurratoaynen</i>¹⁶ (<i>eye's-cooling for bounteous satisfaction</i>)^w for me and you^g; let-not kill him you^z; <i>asa</i> (<i>craving a deed beyond one's means that, may</i>) that [he] benefits us or <i>nattakbetha</i>¹⁷ ([we] take and make) him a child¹⁸, while they not perceive.</p>	<p>وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾</p>
<p>10. And become <i>foaa'do</i> (<i>keen-preoccupation of the heart</i>) (<i>of</i>) Mosa's (Moses') mother vacuous, <i>en</i> (<i>surely</i>) <i>kadat</i> (<i>nighed/-verged/ almost</i>)-she^y surely discloses/ flashes-she^{y19} by him <i>lawla</i> (<i>had it not been for</i>) that We bound on her heart²⁰ to be [she] of the believers.</p>	<p>وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَرَاغًا إِنْ كَادَتْ لَتُبْدِيَ بِهِ لَوْ لَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾</p>
<p>11. And said-she^y to his sister: let-track^w him [you^y]; so sighted-she^y [by] him from²¹ aside/afar while they not perceive.</p>	<p>وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾</p>
<p>12. And We forbad on him the she-sucklers of before; then said-she^y: shall/ do [I] lead/ guide you^b on a house-folk^w (<i>to</i>) sponsor him for you^b while they (<i>are</i>) for him <i>na'sseboona</i>²² (<i>sincere care-renderers, well-wisher</i>).</p>	<p>وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾</p>
<p>13. So We <i>radadnabo</i> (<i>forthwith-returned him</i>) to his mother <i>kay</i> (<i>to/so that</i>) <i>taqorra</i>²³ (<i>cool^w her eye</i>)^w and [to] not sadden^w [she]; and to know^w [she] that Allah's promise (<i>is</i>) right; [and,] but most (<i>of</i>) them not know.</p>	<p>فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾</p>

¹² The word "التقط" is not merely picked up but fortuitously found and picked up. See اللسان.

¹³ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

¹⁴ There is *hazan*=حزن with *fa'tha* on the ح and ز=permanent-sadness; and *huznon*=حزن with *dhammah* on the ح=sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

¹⁵ The word "خاطيء" = "من تعمد الخطأ" = he who intended to wrong, unlike the "المخطيء" = he who errs unintentionally. So, "خاطيء" is a "wronger." Hence, "خاطئين" = wrongdoers.

¹⁶ The statement "قرة عين" is a rather lofty and elegant Arabic tongue expression, meaning the eye's tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what it saw. In other word: the one having such eye became rather happy.

¹⁷ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ" as stated in لسان العرب; therefore "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁸ That is we take and make out of him our own child.

¹⁹ To "disclose" means to reveal the truth about Moses, that he is her son.

²⁰ The expression "We bound on her heart" is figurative Arabic tongue expression=gave her patience and strengthened her resolve.

²¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

²² The word "ناصحون" = "naseboon" is plural, masculine, subjective noun. But first the word "نصح" in "ناصحون" in Arabic defines and implies more than its English supposed equivalent "advised." The Arabic "نصح" = "أخلص القول" i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word "sincerely" is necessary to manifest the distinction. May be here "ناصحون" = sincere care-renderers, well-wishers.

²³ See footnote 15 above, regarding the expression "cool-eye."

<p>14. And <i>lamma</i> (when/whence) [he] reached his <i>ashboda</i>²⁴ (prime, full mental and physical strengths) and <i>istawa</i>²⁵ ([he] became a: resolver/ decider/ executer) We accorded him a rule and knowledge; and like <i>tha'leka</i> (afar-that-it/) ^x [We] requite the benefactors.</p>	<p>وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾</p>
<p>15. And [he] entered the city^w on a period (of) inattention^w of its^w folks^w; then [he] found two men mutually fighting; this (is) of his sect^w/faction^{w26} and this (is) of his foe; so <i>istaghabtha</i> (sought help) (of) him who^x (is) of his sect^w/faction^w over that who^x (is) of his foe;²⁷ so²⁸ punched²⁹ him <i>Mosa</i> (Moses) then killed³⁰ him; said [he]: this (is) a work of the Satan; verily he (is) a foe, misleader, manifester.</p>	<p>وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ هَٰذَا وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾</p>
<p>16. Said [he]: my Lord, verily I wronged³¹ (to) myself^w so let-forgive for me [You^s]; so [He] forgave for him; verily He, He (is) The <i>Ghafooro</i> (iterative Forgiver), The <i>Rabeemo</i> (iterative mercy Giver).</p>	<p>قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾</p>
<p>17. Said [he]: my Lord, for what <i>an'ama</i>³² (had graced bounteously and ennoblingly the most desirable and delighting boons) You^s on me, so never [I] be a backer/supporter for the criminals.</p>	<p>قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾</p>
<p>18. So [he] became in the city^w a fearer/fearfully observing-/waiting; then <i>edha</i> (suddenly/ surprisingly) who^x <i>istanssara</i> ([he] sought succor) (of) him by yesterday <i>yestessrekbobo</i> (loudly-seeking his help); said to him <i>Mosa</i> (Moses): verily you^s surely (are) a <i>ghaveyyon</i> (strayer because of fallacious belief which results in disappointment) manifester.</p>	<p>فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾</p>
<p>19. So <i>lamma</i> (when/whence) [he] wanted to seize by whom^x he (is) a foe³³ for them both, said [he]: O, <i>Mosa</i> (Moses), do [you^s] want to kill me just-as you^h killed a self^w by yesterday; not want [you^s] except to be [you^s] a <i>jabbaran</i> (vigorous compeller) in the land and en</p>	<p>فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَمْوَسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ</p>

²⁴ The Arabic word “*ashudda*”=“أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

²⁵ See the *Lexicon* attached to this Translation for the meaning of this great and multifaceted word, *istawa*.

²⁶ The word “شعبة”=“sect/faction” in the sense of a party whose members mutual follow and succor each other.

²⁷ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

²⁸ Both “ف” in this sentence are “للعطف”=“conjunctives,” see إعراب القرآن لمحمود صافي.

²⁹ The word “وكز”=“ضربه بجمع كفه” that is “punched”=“hit with the fist.” See اللسان and Merriam Webster's Dictionary respectively.

³⁰ The word “قضى” has more than a dozen meanings, if the subject participle connected to it is Allah, then it means either “decrees/ decreed/ decreeing,” or “reveals/ revealed/ revealing.” If the subject participle is a human, then it means: “judges/ ends/ concludes/ completes/ finishes/ attains” (or the verbal inflections of these verbs). However, followed by a prepositional particle then its meaning derives from that. For example: (a) “قضى عليه”= killed him; (b) “قضى فيه”=rendered a judgment concerning it; (c) “قضى اليه”=revealed to him; (d) “قضى منه”= attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.

³¹ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

³² The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

³³ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

(not) [you ^s] want to be [you ^s] of the reconcilers-/reformers.	جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿٢٠﴾
20. And came a man from the city's ^w <i>aqssa</i> (uttermost-end) striding, ³⁴ said [he]: O, <i>Mosa</i> (<i>Moses</i>) verily the chiefs (are) conferring by you ^s to kill you ^s ; so let-exit [you ^s]; verily I am for you ^s of the (<i>sincere</i>)-advisors. ³⁵	وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْؤُوسَىٰ إِنَّ الْمَلَأَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّصِيحِينَ ﴿٢١﴾
21. So exited [he] fearer/fearfully watching/observing; said[he]:myLord <i>najjeney</i> (let-iteratively deliver)me[You ^s] from the people the <i>dha'lemeena</i> ³⁶ (<i>injustice-doers</i>).	فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٢﴾
22. And <i>lamma</i> (when/whence) [he] turned-towards <i>Madyana</i> ^w said [he]: <i>asa</i> (craving a deed beyond one's means that, may) my Lord to divinely-guide me the path's center/intent.	وَلَمَّا تَوَجَّهَ تَلَقَّاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يُهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٣﴾
23. And <i>lamma</i> (when/whence) <i>warada</i> ([he] in-came/arrived) <i>Madyana</i> 's ^w water ^x [he] found on it ^x an <i>Ummatan</i> ^w (gathered public) ^w of the mankind watering; ³⁷ and [he] found of beside/near them ³⁸ two women <i>tadhoda'ne</i> ³⁹ (both warding-off); said [he]: what <i>khattbo</i> ⁴⁰ (<i>serious matter</i> (of) you both; said both: not we water until issue the shepherds; and our father (is) <i>shakhon</i> (<i>aged kabeeron</i> (elder)).	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَةٌ مِنَ النَّاسِ يَشْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٤﴾
24. So [he] watered for them both; afterwards [he] turned/diverted to the shade; then said [he]: my Lord, verily I am for what descended You ^s to me of <i>khayren</i> (<i>provision/desirable</i>) (is) an indigent ⁴¹ .	فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٥﴾
25. Then came-she ^y (to) him an <i>ehda</i> ⁴² (<i>lone of/any-one</i>) (of) both walking ^y [she ^y] on shyness, said she ^y : verily my father invites you ^s to requite you ^s [he] remuneration (for) what you ^h watered for us; then <i>lamma</i> (when/-whence) [he] came(to) him and [he] narrated on him the narratives, [he] said: let-not fear [you ^s], you ^h escaped from the people the <i>dha'lemeena</i> ⁴³ (<i>injustice-doers</i>).	فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ أَسْتَحْيَاءَ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٦﴾
26. Said-she ^y an <i>ehda</i> ⁴⁴ (<i>lone/any-one</i>) (of) both: O, my father, <i>ista'ajer</i> (let-see-recompensing/hiring) him [you ^s]; verily <i>khaayra</i> (<i>choicer/superior/worthier</i>) (of) whom ^p <i>ista'jara</i> (<i>affirmably recompensed/hired out</i>) you ^h the strong the trustworthy.	قَالَتْ إِحْدَاهُمَا يَأْبَىٰ اسْتَعْجِرُهُ إِنَّ خَيْرَ مَنْ اسْتَعْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٧﴾

³⁴ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and “الصائر واللسان”. See the *Lexicon* attached to this Translation.

³⁵ The word “ناصحين” is the plural for “ناصح” = advisor of a sincere/genuine/true advice for the recipient's benefit.

³⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

³⁷ The word “يسقون” = watering, whereas “يشربون” = drinking.

³⁸ The expression “lesser than them” means not on equal footing of competing, as they are “girls” and the others are men of strength and capacity. So, they stand a shorter distance from the source of water.

³⁹ That is warding off their flocks.

⁴⁰ The word “الخطب” refers to “serious matter which involves much discussion.”

⁴¹ See the *Lexicon* attached to this Translation for “فقير” versus “مسكين” = “indigent” versus “poor.”

⁴² See the *Lexicon* attached to this Translation regarding “أحدى.”

⁴³ The word “ظالمين” = “the injustice-doers,” see the *Lexicon* attached to this Translation.

⁴⁴ See footnote 41 above regarding “أحدى.”

<p>27. Said [be]: verily I want to wed you^g <i>ebda</i>⁴⁵ (<i>lone/any-one</i>) (<i>of</i>) my, these^w two^w daughters on that [you^s] recompense (<i>hire out to</i>) me (<i>for</i>) eight <i>bejajen</i>^w (<i>lunar-years</i>)^w and <i>en(if)</i> you^h concluded ten then (<i>that would be</i>) from <i>endeke</i> (<i>your munificence</i>); and not want [I] to indurate on you^g; [you^s] shall find me, if Allah willed, of the <i>ssa'lebeena</i> (<i>righteous-people</i>).</p>	<p>قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَبٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ الصَّالِحِينَ ﴿٢٧﴾</p>
<p>28. Said [be]: <i>tha'leka</i> (<i>afar-that-it/</i>)^x (<i>is</i>) between me and [between] you^g whichever the twain <i>ajala</i>⁴⁶ (<i>term-limits</i>) I finished, then no aggression (<i>is</i>) on me; and Allah on what we say (<i>is</i>) a Custodian.</p>	<p>قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾</p>
<p>29. So <i>lamma</i> (<i>when/whence</i>) finished <i>Mosa</i> (<i>Moses</i>) the <i>ajala</i>⁴⁷ (<i>term-limit</i>) and <i>sara</i> (<i>nocturnally treaded</i>)^{be} by his family^w [be] sensed/perceived from the side of the <i>Ttoo're</i> (<i>mount</i>) a fire^w; said [be] to his family^w: <i>emkotho</i> (<i>let-you^z stay/tarry</i>), verily I sensed/perceived a fire^w; <i>la'alley</i> (<i>craving currently unavailable deed that/ perhaps: I</i>) <i>aa'teekum</i>^x ([I] <i>bring/come to you^b</i>)^x from it^w by a tiding or a brand of the fire^w <i>la'allakum</i> (<i>perhaps you^b</i>) <i>tassttaloona</i> (<i>you^z seek its warmth</i>).</p>	<p>فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾</p>
<p>30. Then <i>lamma</i> (<i>when/whence</i>) <i>aa'taba</i>^x ([be] <i>approached/ came to it^w</i>)^x [be] (<i>had been</i>) called from the valley's bank, the <i>ayma'ne</i> (<i>right-side</i>), in the spot-she^y the blessed-she^y from the tree^w, that O, <i>Mosa</i> (<i>Moses</i>): verily I am Allah, the worlds' Lord.</p>	<p>فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾</p>
<p>31. And that let-throw [you^s] your^t staff^w; so <i>lamma</i> (<i>when/whence</i>) [be] saw it^w shaking^w as it^w were a <i>jannon</i>⁴⁸ (<i>a young snake</i>), [be] diverged reversely and not retraced [be] his steps; O, <i>Mosa</i> (<i>Moses</i>) <i>aqbel</i> (<i>let-[you^s] forwardly-advance</i>) and let-not fear [you^s]; verily you^g (<i>are</i>) of the <i>aa'me'neena</i> (<i>self-safety-securers</i>).</p>	<p>وَأَنْ أَلْقَ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّلُ كَانَهَا جَانًّا وَلِيَ مَدْبَرًا وَلَمْ يُعَقِّبْ يَمْوِسَىٰ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾</p>
<p>32. Let-thread/insert [you^s] your^t hand^w into your^t (<i>garment's</i>) bosom [it^w] egresses white^w of other than an ill⁴⁹; and let-embrace [you^s] to you^g your^t wing⁵⁰ of dread⁵¹; so <i>tha'neka</i>⁵² (<i>here-are-two</i>) [twain] proofs from your^t Lord to Pharaoh and his chiefs; verily they, were a people <i>fa'seeqeena</i>⁵³ (<i>rebels/ vis-à-vis Allah's command</i>).</p>	<p>أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَنَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِمْ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾</p>

⁴⁵ Ibid.

⁴⁶ The word "الأجل" means term-limit, see اللسان.

⁴⁷ Ibid, regarding "term-limit."

⁴⁸ The word "jann" = "جان" means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

⁴⁹ That is *not because of leprosy*, see الطبري.

⁵⁰ The "wing" is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*.

⁵¹ That is when *embrace your own wing (by putting your hand on your chest)* the dread will cease. Also الرهب = الكم.

⁵² The word "thaneke" = "ذَانِك" is made up of *three* distinct components: the particle "ذَا" which has many meanings, of *relevance* here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the "ن" *بكسرة* and "ذَان" *not to be used for the afar*, except when the "ن" is "ن مشددة" and the *third* component is the "كَ كَافِ المَخْطَب" the addressee's pronoun. Thus, "thaneke" = "ذَانِك" meaning: "*here-are-twain*."

⁵³ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.

33. Said [he]: my Lord, verily I killed of them a self ^w so [I] fear/know ⁵⁴ (that) they ^z kill [me] ⁵⁵ .	قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾
34. And my brother Haroono (Aaron) he (is) afssabo ⁵⁶ (more eloquent) than me a tongue; so let-send him [Yous] with me a red'an ⁵⁷ (supporter), youssaddeqoney (he affirms what I say as credible); verily I, [I] fear/know ⁵⁸ that they ^z deny [me] ⁵⁹ .	وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾
35. Said [He]: [We] shall harden your ^t arm ⁶⁰ by your ^t brother and [We] make for both an authority, so not they ^z reach to you both by Our Aya'te ^w (miracles-/signs/proofs) you both and whoever ettaba'a ([he] closely-followed) you both (are) the overcomeers.	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِمَا يَتَّبِعُنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمْ الْغٰلِبُونَ ﴿٣٥﴾
36. Then lamma (when/whence) came (to) them Mosa (Moses) by Our Aya'te ^w (miracles/signs/proofs) evidents-they ^y said they ^z : not this except a magic muftaran (craftily fabricated lie for fraudulent end) and not we heard by this in our fathers the [firsts].	فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيٰتِنَا بَيِّنٰتٍ قَالُوا مَا هٰذَا إِلَّا سِحْرٌ مُّفْتَرٰى وَمَا سَمِعْنَا بِهٰذَا فِي ءَابَآئِنَا الْاَوَّلِينَ ﴿٣٦﴾
37. And said Mosa (Moses): my Lord (is) knowinger by whom ^p [he] came by the divine-guidance from endebe (by His: munificence/Rule); and who ^p (is to) be for him the home's ^w (Hereafter's/world's) consequence ^w ; verily not prosper the dba'lemoona ⁶¹ (injustice-doers).	وَقَالَ مُوسَىٰ رَبِّيْٓ اَعْلَمُ بِمَنْ جَاءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عٰقِبَةُ الدّٰارِ اِنَّهٗ لَا يَفْلَحُ الظّٰلِمُوْنَ ﴿٣٧﴾
38. And said Pharaoh: O, you the chiefs not I knew for you ^b of an elaben (a deity) other than me; so let-kindle for me, O, Hamano over the mud, so let-make [you ^s] for me an edifice; la'alley (perhaps I) atta'leo ⁶² ([I] ascend to observe) [to] Mosa's (Moses') ela'he (deity); and verily [I] presume him of the liars.	وَقَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ اِلٰهٍ غَيْرِىْ فَاَوْقَدْ لِيْ يَنْهَمٰنٍ عَلَى الطّٰيْنِ فَاَجْعَلْ لِّىْ صَرْحًا لَّعَلِّىْ اُطْلِعَ اِلٰى اِلٰه مُّوسٰى وَاِنِّىْ لَاطْمِنُٓهُ مِنْ اَلْكَذٰبِيْنَ ﴿٣٨﴾
39. And istakebara ⁶³ ([he] affirmed his prideful haughtiness) he and his soldiers in the land ^w by other than the right; and presumed they ^z that they (are) to Us not (to be) returned.	وَاَسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوْٓا اَنْهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿٣٩﴾

⁵⁴ Linguistically the word “خَفَت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁵⁵ The letter “ن” in “يَقْتُلُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يسبقها غيرها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “يَقْتُلُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمود صافي.

⁵⁶ The word “افصح” is a comparative superlative for which there is no English equivalent per se. So, to express the idea of “افصح” one must add the word “more” parenthetically, as “more” is not explicitly stated in the text.

⁵⁷ The word “الردء” = “المعين” that is “supporter.” See اللسان.

⁵⁸ See footnote 54 above regarding fear/know.

⁵⁹ See footnote 55 above only here regarding يَكْذِبُونَ.

⁶⁰ The expression “شَدَّ عَضُدَهُ” = “hardened his arm” is an Arabic tongue expression meaning strengthened him.

⁶¹ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.”

⁶² The word “اُطْلِعَ” has many meanings, relevant among for this context is “علا” = ascend. Clearly this is for the purpose of observing.

⁶³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

40. So We took him and his soldiers; then nabatba (slightly-cast) them We in the yamme (deep and extended body of salty or sweet water); so let-look [you s] how [was] the dba'lemeena's ⁶⁴ (injustice-doers') consequence ^w .	فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَنْقَبَةُ الظَّالِمِينَ ﴿٤٠﴾
41. And We made them a'emmatan (principals/ leaders), they ^z invite to The Fire ^w and The Qeyamatey's ^w (Judgment's) Day not (to be) succored they ^z .	وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ ﴿٤١﴾
42. And We ensued them in this world ^w a curse ^w and The Qeyamatey's ^w (Judgment's) Day they (are) of the magboheena (ones that are most vile).	وَأَتَّعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾
43. And laqad (verily, already and affirmatively) aa'tayna (We accorded/ gave) Mosa (Moses) the book from after what We (had) perished the generations the first ^w ; evidences-persuaders ^w for the mankind and a divine-guidance ^x and a mercy ^w ; la'alla (craving currently unavailable deed that, perhaps) they bethink they ^z .	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَافِرٍ لِلنَّاسِ وَهَدَىٰ وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾
44. And not you ^c were by the west side edh (when/ while) We judged/ charged/ revealed to Mosa (Moses) the matter and not you ^c were of the witnesses.	وَمَا كُنْتَ بِجَانِبِ الْغَرْبِ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾
45. [And,] but We established generations; then prolonged on them the age; and not you ^h were tha'weyan (lengthily abiding) in Madyana's folks ^w reciting on them Our Aya'te ^w (messages); [and,] but We were senders.	وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾
46. And not you ^h were by the Ttoo're's (Mount's) side edh (when/ since) We called; [and,] but a mercy ^w from your ^t Lord, to warn [you s] a people not ata ^x (approached/ came to) ^x them of a warner of before you ^g ; la'alla (craving currently unavailable deed that, perhaps) they bethink they ^z .	وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَّحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
47. And lawla (why have not) that betide them a disaster ^w for what advanced ^w their hands ^w then they ^z say: our Lord lawla (why did not) You ^c sent (to) us a messenger, so natta'be'o ([we] closely-follow) Your ^t Aya'te ^w (messages) and [we] be of the believers.	وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾
48. Then lamma (when/ whence) came (to) them the right from enda (by munificence from/ by Rule from) Us they ^z said: lawla (why have not) oteya ([he] had been accorded) like what oteya Mosa (Moses); have [and] ⁶⁵ not	فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ

⁶⁴ The word “ظالين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁶⁵ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

unbelieved they ^z by what <i>Mosa</i> (Moses) <i>oteya</i> of before; said they ^z : twain magics ⁶⁶ mutually backed; and said they ^z : verily we by each (are) unbelievers.	مُوسَىٰ مِنْ قَبْلُ ۖ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٦٦﴾
49. Let-say [you ^s]: then <i>eeto</i> (let-bring/ come you ^z) by a book from <i>ende</i> (by munificence of/ by Rule of) Allah <i>ahda</i> (of: better-/ more divine-guiding) than them both, <i>attabe'o</i> ([I] closely-follow) it ^x en (if) you ^c were <i>ssadeqeena</i> (always-truth-enforcers).	قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٧﴾
50. Then en (if) not <i>yestajeeb</i> ⁶⁷ (compliantly-answer they ^c) for you ^s then let-know [you ^s] verily only <i>yattaba'aona</i> (closely-followed they ^z) their <i>ahwa</i> (tendentious likings); and who ^a (is) <i>adhallo</i> ⁶⁸ (more astray) than whom ^p <i>ettaba'a</i> ([he] closely-followed) his <i>hawa</i> ⁶⁹ (tendentious liking) by other than a divine-guidance from Allah; verily Allah divinely-guides not the people the <i>dha'lemeena</i> ⁷⁰ (injustice-doers).	فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيَ هُدَىٰ رَبِّ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦٨﴾
51. And <i>laqad</i> (verily, already and affirmatively) We conveyed for them the say, <i>la'alla</i> (craving currently unavailable deed that, perhaps) they bethink they ^z .	وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٦٩﴾
52. Whom ^r <i>aa'taynahum</i> (We accorded/gave them) the book of before it ^x they (are) by it ^x believe they ^z .	الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٧٠﴾
53. And if (to be/being) recited on them, they ^z said: <i>aa'manna</i> (we believed) by it ^x verily it ^x (is) the right from our Lord; verily we, we were of before it ^x Muslims.	وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٧١﴾
54. Those <i>youa'tona</i> (are to be accorded) their recompense twice by what <i>ssabaro</i> (they held on patiently); and they ^z forestall by the <i>hasanatey</i> ^w (meritorious-deed) ^w the <i>sayyeata</i> ^w (demeritorious-deed) ^w and of what We provided them they ^z expend.	أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفقُونَ ﴿٧٢﴾
55. And if heard they ^z the frivolity ^x they ^z shunned <i>a'n</i> (off) it ^x and said they ^z : for us our works and for you ^b your ⁿ works; peace (be) on you ^b not <i>nabtaghey</i> ([we] earnestly quest) the <i>jabileena</i> ⁷¹ (they who act ignorantly or incorrectly).	وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِ الْجَاهِلِينَ ﴿٧٣﴾
56. Verily you ^s divinely-guide not whom ^p you ^h liked; [and,] but Allah divinely-guides whom ^p [He] wills; and He (is) knowinger by the <i>muhtadeena</i> ⁷² (they who found and accepted the divine-guidance).	إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧٤﴾
57. And they ^z said: en (if) <i>natta'be'o</i> ([we] closely-follow) the divine-guidance with you ^s we (would be) abducted-	وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ

⁶⁶ The word “سحران” = “magics,” could refer to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'an*, or *Moses* and *Aaron* or *Moses* and *Mohammad*, peace be on both, or *Jesus* and *Mohammad*, peace be on both, see الطبري.

⁶⁷ The word “يستجيبوا” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered. See الهادي.

⁶⁸ The word “اضل” = “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent.

⁶⁹ The word “هوى” is plural of “اهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the *Qur'an* and *Hadeeth*.

⁷⁰ The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁷¹ The word “جاهلين” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did a thing not correct. So the “jabiloona” are they who act ignorantly or incorrectly.

⁷² See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen.”

<p>/snatched from our land^w; have [and] not [We] enabled/established⁷³ for them a sacred sanctuary, (to be/being) brought to it^x every thing's <i>thamara'te^w</i> (trees/plant-crops/fruits)^w a <i>rez'qan^x</i> (victuals for sustenance)^x from <i>ladona⁷⁴</i> (directly and possessively from Us); [and,] but most(of) them not know.</p>	<p>نُتَخَطَفَ مِنْ أَرْضِنَا^{٦٤} أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رَزَقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦٥﴾</p>
<p>58. And how-many⁷⁵ We devastated of a village^w [<i>it^w</i>] extravagated its^w living^w; so <i>telka^w</i> (<i>she-that-afar-it / those</i>)^w (<i>are</i>) their dwellings, not dwelt from after them except a few; and We were the Heirs.</p>	<p>وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسْجِدُهُمْ لَمَّا تَسْكُنُ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٦٦﴾</p>
<p>59. And not [was] your^t Lord <i>Muhleka</i> (<i>devastator of</i>) the villages^w until [<i>He</i>] missioned⁷⁶ in its^w mother a messenger^x(to) recite[<i>he</i>] on them Our <i>Aya'te^w</i> (<i>messages</i>); and We were not perishing the villages^w, except that their folks^w(<i>were</i>) <i>dba'lemoona</i>(<i>injustice-doers</i>).</p>	<p>وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٦٧﴾</p>
<p>60. And not <i>oteytom</i> (<i>you^z had been accorded</i>) of a thing, so a <i>mata'ao⁷⁷</i> (<i>resource for a transitory worldly delight</i>) (<i>of</i>) the life^w(<i>of</i>) the world^w and its^w adornment^w; and what (<i>is</i>) <i>enda</i> (<i>by munificence of/ by Rule of</i>) Allah (<i>is</i>) <i>kbayron</i> (<i>choicer/ superior/ worthier</i>) and <i>abqa⁷⁸</i> (<i>more abiding</i>); do then not reason you^z.</p>	<p>وَمَا أَوْتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٨﴾</p>
<p>61. Is then whom^p We promised him a promise <i>hasanan</i> (<i>ultimate meritorious deed</i>), so he (<i>is</i>) meeting it,^x as whom^p <i>matta'anabo</i> (<i>We let him relish the transitory worldly delight</i>) a <i>mata'a⁷⁹</i> (<i>resource for a transitory worldly delight</i>) (<i>of</i>) the life^w(<i>of</i>) the world^w; afterwards he (<i>is</i>) The <i>Qeyamatey's^w</i> (<i>Judgment's</i>) Day^x of the <i>muhdha-reena⁸⁰</i> (<i>those that are made present predeterminedly vis-à-vis time and place</i>).</p>	<p>أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦٩﴾</p>
<p>62. And Day [<i>He</i>] calls them then says [<i>He</i>]: where (<i>are</i>) My partners, whom^r you^c were claiming.</p>	<p>وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٠﴾</p>
<p>63. Said who^r righted on them the say: (O,) our Lord; these, whom^r <i>aghawayna⁸¹</i> (<i>we indulgently strayed and were disappointed as being culpable</i>), <i>aghawyna</i> them we just-as <i>ghawayna</i>(<i>we indulgently strayed and were disappointed as being culpable</i>); we absolved (<i>our-selves</i>) to You^g; not they^z were <i>eyyana⁸²</i> (<i>indeed particularizing us</i>) worshipping they^z.</p>	<p>قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٧١﴾</p>

⁷³ The word “مَكَّنَ” in “نُمَكِّنْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

⁷⁴ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See *اللسان*.

⁷⁵ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁷⁶ The word “بَعَثَ” carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted.

⁷⁷ The word “مَتَاعٌ” = “mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

⁷⁸ The word “أَبْقَى” is a superlative adjective meaning: more abiding. It has no English equivalent per se.

⁷⁹ See footnote 76 above regarding “مَتَاعٌ” = “mata'aon.”

⁸⁰ The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁸¹ The word “غَوَى” = “إنهمك في الضلال وخسر” see *اللسان*. So he indulgently strayed and was disappointed for being so culpable.

⁸² The word “إِيَّانَا” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

64. And (<i>had been</i>) said: let-invoke you ^z your ⁿ partners; then they ^z invoked them; then not <i>yestajeebo</i> ⁸³ (<i>they^z compliantly-answer</i>) for them; and they ^z saw the torment, had that they were <i>yabtadoona</i> (<i>who find and accept divine-guidance</i>).	وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾
65. And day [He] calls/summons them, then says [He]: what <i>tha</i> (<i>on earth/have</i>) answered you ^c the <i>mursaleena</i> (<i>sent-messengers</i>).	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾
66. Then blinded ⁸⁴ on them the <i>anba'o</i> ⁸⁵ (<i>significant-and-availing-news</i>) then-day so they (<i>are</i>) not mutually querying they ^z .	فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾
67. Then as-to whom ^p [he] repented and [he] believed and [he] worked righteously, so <i>asa</i> (<i>craving a deed beyond one's means that/may</i>) that [he] be of the thrivers.	فَأَمَّا مَنْ تَابَ تَابَ وَءَمَّنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾
68. And your ^t Lord creates whatever ⁸⁶ [He] wills and [He] chooses; not [was] for them the choice ^w ; <i>Subhana</i> ⁸⁷ (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i>) Allah and <i>ta'aala</i> (<i>ever elevated</i>) [He] <i>amma</i> (<i>regarding</i>) what they ^z partner (<i>other deities</i>).	وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾
69. And your ^t Lord knows what conceal their chests and what they ^z disclose.	وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
70. And He (<i>is</i>) Allah, no an <i>elaba</i> (<i>a deity</i>) except Him; for Him (<i>is</i>) the praise in the First-she ^{y88} and the Last-she ^y ; and for Him (<i>is</i>) The Rule and to Him (<i>to be</i>) returned you ^z .	وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾
71. Let-say[you ^s]:have seen you ^c <i>en(if)</i> made Allah on you ^b the night everlastingly to The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day, which ^x an <i>elabon</i> (<i>a deity</i>) other than Allah <i>yaátey</i> (<i>comes/ brings to</i>)you ^b by a light;do then not hear you ^z .	قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
72. Let-say[you ^s]:have seen you ^c <i>en(if)</i> made Allah on you ^b the day everlastingly to The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day, which ^x an <i>elabon</i> (<i>a deity</i>) other than Allah <i>yaátey</i> (<i>comes/ brings to</i>)you ^b by a night to repose/quiet you ^z in it ^x ; do then not discern you ^z .	قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَلِيلٌ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

⁸³ The word “يستجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*. See الهادي.

⁸⁴ That is the “anba’a” had hidden or were not available to them, i.e. they were confused.

⁸⁵ See the *Lexicon* attached to this *Translation* for “naba’a.”

⁸⁶ The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *that which*. See الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

⁸⁷ The word “subhana” = “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

⁸⁸ That is “the First-she y” = the world and “the Last-she y” = the Hereafter.”

73. And of His mercy ^w [He] made for you ^b the night and the day to quiet/repose in it ^x and to <i>tabtagho</i> ⁸⁹ (<i>earnestly-quest you</i> ^z) His munificence; and <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b thank you ^z .	وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾
74. And day [He] calls/summons them then says [He]: where (<i>are</i>) my partners, whom ^f you ^c were claiming.	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾
75. And we wrested of every <i>Ummaten</i> ^w (<i>people/ community</i>) ^w a witnesser/testifier then We said: <i>bato</i> (<i>clamorously expressing let-bring</i>) your ⁿ proof; then they ^z knew that the right (<i>is</i>) for Allah and strayed <i>a'n</i> (<i>off</i>) them what they ^z were <i>yastarona</i> (<i>they^z craft a lie for fraudulent end</i>).	وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعِلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾
76. Surely <i>Qaroona</i> [was] of <i>Mosa's</i> (<i>Moses'</i>) people then [he] transgressed on them; and <i>aa'taynabo</i> (<i>We accorded him</i>) of the treasures [which ^a] its ^x keys surely ⁹⁰ (<i>would</i>) burden by the league ^w possessing the strength ^w ; <i>edh</i> (<i>when/ since</i>) said for him his people, let-not jubilate [you ^s]; verily Allah loves not the <i>fa'rebeena</i> (<i>they who exult</i>).	* إِنْ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنْ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾
77. And <i>ebtagb</i> (<i>let-earnestly-quest</i> [you ^s]) in what <i>aa'taka</i> (<i>gave/ accorded you^s</i>) Allah the home ^w (<i>of</i>) the Hereafter ^w ; and let-not forget [you ^s] your ^t lot of the world ^w ; and <i>ahsin</i> (<i>let-[you^s] render: meritorious-deed/ say</i>) just-as <i>ahsana</i> ([He] rendered meritorious-deed) Allah to you ^s ; and let-not desire [you ^s] the corruption in the Earth ^w ; verily Allah loves not the corrupters.	وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾
78. Said [he]: verily only <i>oteytabo</i> ([I] had been accorded it ^x) over knowledge I have; has [and] not known [he] that Allah <i>qad</i> (<i>already and affirmatively</i>) [He] perished of before him of the generations who ^p (<i>were</i>) harder (<i>in</i>) strength ^w than him and more gathering; and not (<i>to be</i>) questioned <i>a'n</i> (<i>regarding</i>) their offenses the criminals.	قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾
79. Then emerged [he] on his people in his adornment ^w /trim ^w ; said who ^t they ^z want the life ^w (<i>of</i>) the world ^w : O, <i>yalayta</i> (<i>O, our longing is</i>) for us like what <i>oteya</i> (<i>had been accorded</i>) <i>Qaroona</i> ; verily he (<i>is</i>) surely possessor (<i>of</i>) a great fortune.	فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبِيتُ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾
80. And said they ^z who ^t <i>oto</i> (<i>had been accorded</i>) the knowledge: <i>waylakum</i> (<i>woe begone for you^b</i>); Allah's reward (<i>is</i>) <i>khayron</i> (<i>choicer/ superior/ worthier</i>) for whom ^p [he] believed and [he] worked righteously; and not <i>youlqaba</i> (<i>forgather/ receive it^w</i>) except the <i>ssa'beroona</i> (<i>people of patience</i>).	وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُقْلِبُهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

⁸⁹ The word “إبتغى” = “طلب حثيثاً” meaning: *earnestly quested*.

⁹⁰ The particle “ما” is, and Allah knows best, for *intensity*.

81. Then We imploded by him and by his home ^w the land ^w -/ground ^w ; so not [was] for him of a <i>fe'a'ten^w</i> (band/party/group) ^w to succor him of lesser than/without Allah and not [was] [be] of the victors.	خَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾
82. And became who ^r they ^z longed (for) his place by yesterday saying: <i>wayka'anna</i> (and as woe begone), Allah <i>yabsotto</i> ([He] swells/expands) there ^z <i>qa^x</i> (provision/victuals for sustenance) ^x for whom ^p [He] wills of His <i>eba'de</i> (worshippers/submitters/slaves) and [He] straitens; <i>lawla</i> (had it not been for) that <i>manna</i> ⁹¹ ([He] graced His boon ^w) Allah on us, surely [He] (would have) imploded by us; <i>wayka'anna</i> it ^{x92} not thrive the unbelievers.	وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَاثُرُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيَكَاثُرُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾
83. <i>Telka^w</i> (she-that-afar-it ^w /it ^w) (is) the home ^w (of) the Hereafter ^w We make it ^w for whom ^r neither want they ^z a loftiness in the Earth ^w and nor a corruption; and the <i>aa'gebato^w</i> (consequence ^w) (is) for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure).	تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعِصَّةُ لِلْمُتَّقِينَ ﴿٨٣﴾
84. Whoever [be] came by the <i>hasanatey^w</i> (meritorious-deed) ^w so for him <i>kbayron</i> (superior/worthier) than it ^w ; and whoever [be] came by the <i>sayye'a'te^w</i> (demeritorious-deed) then not (to be) requited whom ^r worked they ^z the misdeeds except by what they ^z were working.	مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تَجْزِي الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾
85. Verily Who ordained/decreed on you ^s The Qur'an ^x surely [He] (is) <i>raddoka</i> (forthwith-returning/returner (of) you ^s) to an appointment; let-say [you ^s]: my Lord (is) knowinger, whoever [be] came by the divine-guidance and whoever he (is) in a misguidance manifester.	إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِهَادِيٍّ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٥﴾
86. And not you ^h were hoping that (to be) cast to you ^s The Book except a mercy ^w from your ^t Lord; so let-not assuredly be [you ^s] a backer/supporter for the unbelievers.	وَمَا كُنْتُمْ تَرْجُونَ أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونْ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾
87. And let not assuredly repel you ^{s93} a'n (off) Allah's <i>Aya'te^w</i> (Qur'anic statements) after <i>edh</i> (since) [it ^w] <i>unze'lat</i> (had been descended-they ^{y'm}) to you ^s ; and let-invite [you ^s] to your ^t Lord and let not assuredly be [you ^s] of the <i>mushbrekeena</i> (be-they who partner deities with Allah/be-polytheists).	وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾
88. And let-not invoke [you ^s] with Allah an <i>elaban</i> (a deity) another; no other an <i>elaba</i> (a deity) except Him; everything (is) <i>ba'lekon</i> ⁹⁴ (expirer/perishing) except His Face ⁹⁵ ; for Him (is) the Rule and to Him you ^z (are to be) returned.	وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

⁹¹ The word “مَنْ” in “يَمُنُّ” means “نِعْمَةً يَنْعُمُهَا” That a “boon He graces it.”

⁹² The particle “هـ” in “وَيَكَاثُرُ” refers to the truth, i.e. the indisputable fact that thrive not the unbelievers.

⁹³ That is the unbelievers, or the polytheists.

⁹⁴ The word “ba'lekon” is subjective, masculine, singular noun meaning: he who perishes/expires.

⁹⁵ That is His Entity, His Self. +